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SWEDENBORGIAN EDITION

The Christian Socialist

The Golden Rule Against the Rule of Gold

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The Sociological Aspect of New Church Truth

By Alfred J. Johnson in the London New Church Quarterly for January, 1910

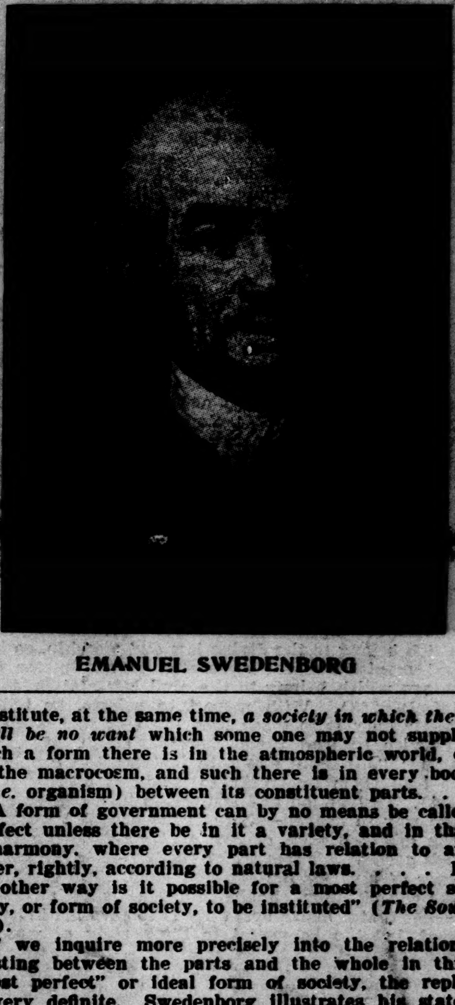
On the 29th of March, 1772, Emanuel Swedenborg—man of science, philosopher, theologian—died in Clerkenwell, London, and his body was interred in the little Swedish church near Ratcliffe Highway, in the east end of London. In April of last year (1908), his remains were removed to his native country, and placed, with every mark of national honor, in the Cathedral Church of Upsala—his countrymen having at length become conscious of the fact that in him they had possessed one of the foremost scientific men of his time. It is, however, no part of my task in this paper to dwell on Swedenborg's eminence as a scientist, an eminence which has been widely recognized in the public press. He was a most voluminous writer, and his works on Philosophy and Religion constitute a very respectable library in themselves: in the well-known words of Emerson, "He was one of the missouriums and mastodons of literature, not to be measured by whole colleges of ordinary scholars." These writings have undoubtedly had a great influence upon the trend of modern thought: to again quote Emerson—"The most remarkable step in the religious history of recent ages is that made by the genius of Swedenborg. . . . These truths passing out of his system into general circulation, are now met with every day, qualifying the views and creeds of all churches, and of men of no church." In his recent *Life of Swedenborg* Mr. Geo. Trobridge says: "It would be impossible even to mention the names of all the recent writers who show the influence of Swedenborg in their works: Tennyson, the Brownings, and Coventry Patmore, [illegible] exhibit it most strikingly; while the writings of Ruskin, George Macdonald, Henry Drummond, Oliver Wendell Holmes, Thoreau, Elizabeth Stuart Phelps, Goethe, Heine and Balzac, are all more or less tinctured with his ideas. Some of them have spoken in the highest terms of his writings; and others have quoted striking passages from his works with approval." Notwithstanding all this, the name of Swedenborg, after the lapse of near 130 years, remains comparatively unknown to the public at large—or if known, it is generally in the character referred to in the well-known essay by Emerson, from which I have quoted: he is "Swedenborg the mystic," and hence a teacher who can have but little to say that would help or benefit our modern work-a-day world. But never was there a greater mistake. If ever there was a writer who dealt with the facts of life, and threw a flood of light upon the problems of human existence—it was Swedenborg: and it is upon this phase of his teaching that I wish to speak here. In this paper, I invite attention, not to Swedenborg the Mystic, the visionary, the teacher of a supposedly far-fetched system of "other-worldism"—but to Swedenborg the Sociologist.

A Herald of the New Age

He wrote, it is important to remember, at a period when the modern world was as yet non-existent—before the days of the French Revolution, before the introduction of steam and machinery had led to the industrial revolution, with the manifold economic and social problems that have followed in its train. At this period—when, too, religion was at its lowest ebb—Swedenborg arose, *claiming to be the herald of a new age*, and formulating as a part of his system, and indeed the very heart and kernel of it, *a doctrine of society* which may furnish an ideal to the most advanced social reformers of to-day.

How should any such system tend to human bet- is a social being—that he dwells, not alone, but in terment, if it did not recognize the fact that man communities—and hence that the evils from which he suffers are essentially societary and not individual? It is true that evil is wrought by the individual: but the individual is but a part of the great social organism; and the evil, or the effect of the evil, is not confined to the one offending part, but affects the whole community. "Man's inhumanity to man"—to *another* man, not to himself—is the cause of all our social ills; and *hence we can never hope to realize better social conditions until we recognize the fact that human progress is essentially a social and not an individual process—and must be worked for from the societary and not the individualistic point of view.* Swedenborg proclaimed this great truth with no hesitating voice: in varied forms and implications it runs through all his teaching: and hence his message is *a veritable social gospel to the new age* which was, as he declared, about to arise.

We come, now, to a general statement of the doctrine, which we find in one of his philosophical works—*The Economy of the Animal Kingdom*, published in 1741: "In a perfect form of society, there ought to be not only a variety among all, but such variety that the particulars shall so accord as to constitute, at the same time, *a society in which there shall be no want* which some one may not supply. Such a form there is in the atmospheric world, or in the macrocosm, and such there is in every body (*i. e.* organism) between its constituent parts. . . . A form of government can by no means be called perfect unless there be in it a variety, and in that a harmony, where every part has relation to another, rightly, according to natural laws. . . . In no other way is it possible for a most perfect society, or form of society, to be instituted" (*The Soul*, 535).



EMANUEL SWEDENBORG

If we inquire more precisely into the relations existing between the parts and the whole in this "most perfect" or ideal form of society, the reply is very definite. Swedenborg illustrates his statements by reference to the economy of the human body; and this not simply because the individual organism is a type of society, but because "society cannot be regarded other than as a man in the composite" (*Charity*, 42): hence, the same principle applies to each. "Although," he says, "man consists of an innumerable variety of things, both in the whole body and its parts: . . . still, when the man acts, he acts as a one."

Again, referring to the same subject, he says:

"Such is the form of government in the animal body, that each part derives its appointed task from the whole, while it is provided that the whole confers subsistence on each part. The heart gives blood to all the parts of the entire body; and each particular part has as it were its work—each takes up what is its own, and gives of its own. The form, in a word, is wonderful." (*Charity*, 91.)

The same principle is applied to the ideal societies of the heavens, thus: "All agree in this, that they regard the general good as the end, and in that good the good of every individual. This is the case, because all are under the guidance of the Lord. . . . who ordains that the general good shall be the source of good to every individual, and that every individual shall receive good in proportion as he loves the general good" (*H. H.*, 217).

As to the "common good," it is defined as consisting of the following things: "That in a society, or kingdom, there be:

1. What is divine among the people.
2. That there be justice among them.
3. That there be morality.
4. That there be diligence, skill and probity.
5. That there be the necessaries of life.
6. That there be the things necessary for carrying on occupations.
7. That there be the things necessary for protection.
8. That there be a sufficiency of wealth: for this is the source of the three preceding necessary things" (*Charity*, 79).

This "general good arises out of the goods of use which individuals perform; and the goods of use that individuals perform subsist from the general good" (*ibid.*, 76). As a definition of this favorite term "use" we have the following: "*To perform use* is to desire the welfare of others for the common good, and not to perform use is to desire the welfare of others, not for the sake of the common good, but for the sake of self" (*H. H.*, 64).

I need not give further quotations, though they might be multiplied indefinitely: we have the general doctrine, I think, put explicitly before us, in these. But there is a passage as to what we are to-day calling "the right to work," and the duty of the community to supply such work, to which I must call attention. It runs thus: "It is well known that every man is born to be of use, and that he may perform uses to others; and he who does not, is called a useless member, and is cast off. He who performs uses for himself alone is also useless, though not called so. In a well-constituted commonwealth, therefore, provision is made that no one shall be useless—if useless, he is compelled to some work; and a beggar is compelled, if he is in health" (*Charity*, 77).

Now, what does all this amount to? Shall we give a modern name to Swedenborg's doctrine of a perfect form of society—and say that this is Socialism, pure and simple? A common good, to which all contribute, and from which all receive subsistence: *what is the logical outcome of this on the economic plane, but the common ownership of the national wealth, in the shape of land, capital, and instruments of production, and a system of industry and distribution organized by and for the community through* [illegible]

Let me quote, now, a few words from an article written by the late Rev. Thos. Child, on this point: "Here, then, we have Swedenborg's Socialism defined, as to the fact of it, with perfect clearness and decision; and that definition, though untechnical, is to the front with the best of those given to-day—deeper, indeed, and therefore better, than the best, as a fundamental definition, because alike in conception with the indestructible in nature's order. As to the name, it stands with him as 'The true form of society,' and what else would you have? The growth of wide generalizations in knowledge and perception often attains its majority before the ultimate label is attached. It is enough that he grasped the fact; it is even to his honor as a thinker that he did not dub it as an 'ism.' *Nevertheless, the fact which Swedenborg grasped and so distinctly formulated, the practical working of which we are beginning to understand to-day, is that which now passes current under the name of Socialism.*"

I, for one, quite agree with Mr. Child. And I would remind the reader that Swedenborg, in describing what we are now accustomed to call the Socialistic ideal, as "the most perfect form of society," is quite in line with the best sociological thought of to-day: *e. g.*, Mr. Benjamin Kidd says: "It is necessary to disabuse our minds of the very prevalent ideas that the doctrines of Socialism are the heated imaginings of unbalanced brains. They are nothing of the kind: they are the truthful, unexaggerated teaching of pure reason" (*Social Evolution*, p. 77).

An Economic Revolution Necessary

Some students of Swedenborg, however, may object to this position, and contend that he had no intention of putting this ideal form of society forth as an economic system, which Socialism from one point of view undoubtedly is—(I need not here insist that it is a great deal more)—and further, they may object that his teaching as to the duty to serve the common good can be, and should be, carried out under the present conditions of society—the conditions, that is, of a competitive individualism. *Neither objection can be maintained.* Swedenborg put forth his doctrine as a *universal* principle: "Such a form there is in the atmospheric world, or in the macrocosm, and such there is in every body between its constituent parts": every part "has relation to another, *rightly, according to natural laws.*"

It cannot be denied that the material basis of society is economic: and on the economic plane it must follow the universal law, or neglect it at its peril. It has neglected it; and we are only too painfully conscious of the results. Depend upon it, Swedenborg knew what he wrote; and when he said, "each part derives its appointed task from the whole, while it is provided that the whole confers subsistence on each part"—he meant that this should be the actual law and practice of an orderly society. And we may wisely take a hint given by him: "(*In all govern-*

ments) the laws of justice have the first place, political laws the second, and economic laws the third: which, on comparison with the human frame, will answer respectively to these several parts; the laws of justice to the head, political laws to the body, and economic laws to the dress: therefore, the latter, like garments, may be changed at pleasure" (*T. C. R.*, 55). It is high time that our modern society ordered a fresh set of economic "garments"—its present ones never were becoming, and are now disgracefully dilapidated and out of date.

Neither, in the second place, can it be admitted, that the ideal motive of communal service, of work for the common good, has a fair field for its exercise in a competitive society—*i. e.*, where each individual is working for his own ends. *The two things are manifestly incongruous and opposed to one another.* There may be exceptional cases, in which an individual has alike the means and the inclination to consult the public welfare and contribute to communal wealth—but, alas for the rank and file! Such opportunities for them are of rare occurrence. In the hard struggle for existence, they are bound to think of number one; and their fellows would but put them down as fools if they did not. Many, no doubt, would assert that the public weal is intimately associated with their own particular enterprise and individual interest; and the assertion might be true: but they would not find many to believe them if they asserted that the welfare of their neighbors was their guiding motive in human affairs. "Business is business"—and it's run for profit, not "use." You may, of course, neglect that maxim; but you will do so at your peril—and it is not usual to take the risk. It is a case of the individual first, and the public good somewhere a long way in the rear—certainly, a very bad second. Consider, too, how many callings in our artificial modern society are absolutely inimical to the best interests of the State, and how many are devoted to supplying the wants of a selfish and luxurious minority. *By the very circumstances of the case, the well-meaning man, placed by no choice of his own in such a calling and compelled thus to earn his daily bread, is absolutely debarred from working for the general welfare.* To the underpaid and sweated laborers of our cities—it were but a cruel mockery to preach such a doctrine. "Never mind your wages—don't think of anything so paltry—work for your neighbor—work for the common good." No—*our author's idea of a perfect society cannot be made to fit in anyhow with present conditions in this world: and the consistent trend of his teaching is that the conditions require to be changed.*

As the antithesis of his ideal society, he describes the actual society of his own day, "where one always seeks the destruction of another, and desires to despoil him of his goods, and when many esteem themselves *higher than societies*, and imagine that all things exist for themselves alone" (*The Soul*, 557). Modern society, indeed, in our author's view, is not a society at all, but *a mere congeries of individuals.* He holds, indeed, that such a pure and unselfish state of society did exist among those ancient peoples who lived in the infancy of the race.* "To grow rich from the goods of others was entirely unknown in the ancient times; . . . but, in succeeding times, this scene was changed and totally reversed when the lust of power and of possessing the goods of others seized the mind. Then the human race, for the sake of self-preservation, gathered together into kingdoms and empires; and as the laws of charity and conscience ceased to act, it became necessary to enact laws to restrain violence, and to propose honors and gains as rewards, and the privations thereof as punishments. When the state of the world was thus changed, heaven itself withdrew from man, and this more and more, even to the present times" (*A. C.*, 8118). And again, he assures us: "It is self love from which come all the evils that destroy civil society; . . . that love is destructive of society and of the human race" (*A. C.*, 2045).

Primitive society was orderly—it was based "rightly, on natural laws"; but the ideal society of the future, though still based on the same universal principles, will be infinitely more complex, and therefore more perfect, in that there will be a vastly increased number of parts, or individuals, to work for the common good. Given orderly conditions, society *must* ever become more perfect, because the possibilities of human happiness are increased a millionfold.

True Religion Ultimates in Economics, Then Reacts on Mental and Spiritual Life

If, now, we turn from this general doctrine of society—the real and the ideal—and ask the question: How is the change to a better state of things to be brought about?—we shall, I think, find a very definite answer to our question. Society suffers because it is split into classes, and cliques, and warring individuals—is, in a word, individualistic. Landlords and tenants, masters and workmen, shopkeepers and customers—all alike are trying to get all they can out of each other—whilst "vested interests" wage war at large against the community. The State is disordered, the organism diseased: the cause, according to our author—self-love. The only remedy then, consists in a change of motive—love of the neighbor must take the place of self-love. It may possibly seem to some that I am wandering from sociology into theology, when I begin to talk of "self-love" and the "love of the neighbor": but, in reality, I am not. Into religion, perhaps; but religion is really the most practical of all matters, and should be just as much at home in our shops and offices as it is in the churches. *The reconciliation of religion with economics is quite as urgent a matter as is its reconciliation with science—indeed, a good deal more urgent.*

However, we will substitute the terms "use" and "profit," as perhaps more applicable to the economic plane, and our question will stand thus: How is the communal motive of "use" to be substituted for the individualistic motive of "profit"? Not by simply talking about it, but by embodying it in one's life—in Swedenborg's phraseology, by "action in ultimates." Fully stated, the law runs thus: all development is the result of the action of the *inmost* on and through the *ultimate* for the production of the *intermediate.* The language is somewhat technical; but, as applied to our present inquiry, the meaning is this: *The desire for orderly societary conditions brought into action in ultimates, or on the lowest plane of social life, i. e. the economic, will produce such better conditions—and in no other way can they be produced.* Is not that the simplest common sense—so self-evident, that the statement sounds almost a platitude?

"A young tree, before it puts forth leaves, is not wood, but consists of pith and cortical fibre, or bark: These form the means of transmitting the sap from the root to the extremes, or ultimates, of the plant; where, as the result of such transmission, the first crop of leaves appears. Now begins the marvel of the reverse process. For, by means of, and from, *the leaves*, another set of fibres is formed, and these *grow down from the leaves*, gradually surrounding the pith as they descend to the roots, and forming, for the first time, a coating of wood fibre between the pith and the cortical fibre, or bark. This new or wood-fibre is now the means by which, in the new season of growth, sap again rises into the stem and proceeds to the extremes, or ultimates, of the plant, emerging as a fresh crop of leaves. Yet this upward rising of the sap *does not form any wood*, but just as wood was first formed *from the leaves to the root*, so now this new crop of leaves is the source of the second circle of wood-fibre, descending from the leaves to the root, as before. This growth of wood from the leaves to the root is repeated season by season; and the age of the tree is known by the wood-circles thus formed. It is from the leaves, or ultimates, then, that the body, or intermediate, of the tree is formed, ring by ring, and year by year, between the pith and the cortex. For that wood-fibre *is* the tree; and the tree, therefore, is formed, not from its root, as we dream, but from its ultimate, the leaves. The ultimate, lowest, or last form, is thus the governing power in the formation of the plant" (Rev. T. Child: article on "The Human Body," in *Uses*, Dec., 1899). I borrow this illustration from Mr. Child, who gives others equally striking: but the one is sufficient to illustrate the law that all organic development proceeds from action in ultimates—a law applicable alike to the tree, to the animal body, whether brute or human, and to the social organism.

This law of development, or growth, gives practical value to Swedenborg's doctrine of society: if his "perfect form of society" is the true form, the ideal to be striven for, here is the method by which it is to be reached. Here is a social gospel for the New Age.

In treating of governments our author says: "As priests are appointed to administer those things which belong to the divine law and worship, so kings and magistrates are appointed to administer those things which belong to the civil law and judgment" (*H. D.*, 228). With respect to priests, he tells us, "their duty is to teach men the way to heaven, and likewise to lead them therein" (*ibid.*, 223). And again: "Ministers ought to instruct the people, and to lead them by truths to goodness of life" (*ibid.*, 224). Instruction and leadership in goodness of life, the way to heaven—there is the church's work. *But the whole burden of our author's teaching is that this good of life is a social matter—it is the performance of uses for the common good.* The teaching of the church, then, should be distinctly social teaching—not that a man's first duty is to save his individual soul, but "to be useful to the society of which he is a member, and to his neighbor"—and in thus seeking the good of others, he will find salvation himself. But is teaching the church's only duty? Undoubtedly it is its primary duty; but its members, if they be true to their profession, will not neglect the opportunity afforded them by their position and organization to do all they can to alleviate the ills from which society suffers. Hence they will not stop at social teaching—but will engage in social work, according to their means and opportunities. But such work can be only palliative; they cannot alter laws, economic or otherwise; that is the department of the State. Still, they can do much to help forward the cause of real reform: the presentment of a high communal ideal to their church-members, who are also citizens of the State, will help to develop the social conscience, and give added strength to those forces which impel the government on the path of progress. Social politics we cannot hear too much about, just at present; for they have a great deal to do with practical religion, and there can be no better theme for sermons, whether orthodox or heterodox.

The business of the church, then—the justification for its existence—is that it should manufacture good citizens, *ideal* citizens: and succeeding in this, it cannot fail to make good angels. Hear Swedenborg again: "He who is a civil and moral man can also be made spiritual; for *what is civil and moral is the receptacle of what is spiritual.*"

There is one other practical point to which I would allude in conclusion—the question of environment. Two of the things of which Swedenborg speaks as constituting the common good are *justice* and a *sufficiency of wealth.* Now, in our modern society, we have perhaps a sufficiency of wealth—though it might be indefinitely increased, were production organized on a common sense basis—but have we *justice?* The accumulated wealth of Britain, according to Mr. Chiozza Money, amounts to £11,413,000,000—and by far the greater portion of it is in the hands of a small minority of the population; that is to say, about one-ninth of our people possess nineteen-twentieths of the national wealth, whilst the remaining eight-ninths have but one-twentieth as their share. Again, in regard to the entire national income, £1,750,000,000 per annum—we are told that about one-half is taken by one-ninth of the people (and one-third is enjoyed by less than one-thirtieth of them)—the remaining half being the share of the other eight-ninths. Again, take the land, which is, in the ultimate analysis, the source of all wealth—this British land of ours; it has been estimated that 15,000,000 acres, or nearly half the enclosed area of England and Wales, is held by 2,250 persons. Further, 12 persons own one-quarter of Scotland, 70 persons half, and 1,700 about nine-tenths. On the authority of Viscount Ridley, the members of the House of Peers own one-third of the land of England—and yet, when a Small Holdings Bill is passed and 23,000 qualified men apply for holdings, only 1 in 23 are able to get the bit of land they so ardently desire.* Now, inasmuch as the wealth of a country is mainly produced by those who have the least share in its enjoyment, this unequal distribution is manifestly unjust; and our "common good"—if this national wealth can be said to belong to a *common* good, which is exceedingly doubtful—is radically and startlingly defective. What, you may ask, has this to do with *environment?* Just this: *our unfair system of distribution means a poverty-stricken environment for large masses of the population*—remember the words of Sir Henry Campbell Bannerman: 30 per cent of the people, or about twelve millions, are "living in the grip of perpetual poverty." *It means lack of the things needful for a healthy material existence—of good homes, wholesome food, sufficient clothing; and, worse still, it means lack of culture, of refinement, of opportunity.*

It is, then, the plain duty of the State, as representative of the common good, to intervene and to provide fitting environment for all its citizens, and thus equal opportunities for all to develop on those lines for which their individual capacities best fit them. Here is the justification for the universal cry of to-day for social reform—and by social reform thus carried out, by "action in ultimates," we may by-and-bye attain to that "perfect form of society" which should be to us an ever-present ideal.

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*All primitive peoples are communists.—Ed.

*The proportion of the poor to the rich is about the same in America as in England.—Ed.

The Grand Man and Modern Socialism

By Rev. A. B. Francisco, Pastor Humboldt Park Church of the New Jerusalem, Chicago

The world has produced no other author who has written so much on the subject of human society as has Swedenborg. He knows no such thing as individualism. He only mentions the word to show that it is folly to speak of an existence so wholly gratuitous and imaginary as not to have connection and relation to other things, and indeed, to all things.

To Swedenborg everything is so connected as to make a one. He recognizes degrees and thus marked distinctions in created things, but nevertheless he labors in all his works to show that there is but one life in the universe—that of the Divine Man, or the Lord. This man, he declares, is the complex of all uses, in essence love, in form a man.

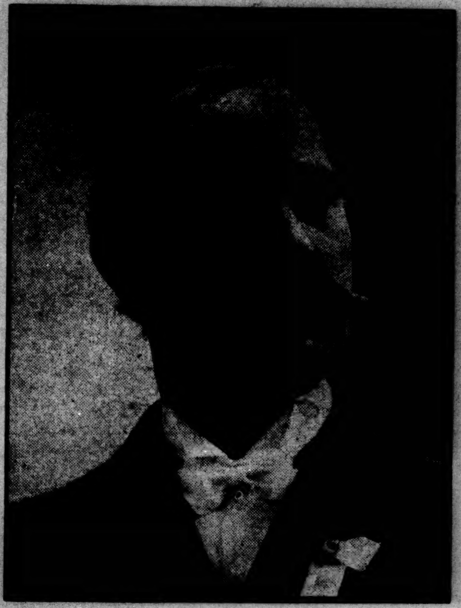
The Whole Race One Man

The word SOCIETY is ever on his lips. He knows no such thing as man except as he exists as a component part of a society of men. Whatsoever does not so exist is deprived of the very and only means by virtue of which it can exist. Every man, he says, is tied down in some society. These societies, he declares, are clearly discerned by the angels as being in the human form.

"In the Lord's view, the whole human race is one man; all in a kingdom, are also a man; likewise, all in a province, all in a city, and all in a household. It is not the men themselves that are thus seen together, but the uses in them. From what has now been said, it can be seen that the Lord has regard to men in the world, to each, according to his use, and to men in the mass according to uses united in the form of a man. By uses are meant the uses of each one's function, which are the uses of his office, pursuit, and occupation. In the Lord's sight these uses are, in very truth, good works." (Divine Love 6.)

The most ancient people likewise discerned this truth of life, and so called themselves Adam (or Man). This was the golden age wherein men loved this social man far better than they loved themselves, knowing that to be cut off from this larger man would be instant death. The ancients called this man Maximus Homo. This observed truth is what led Swedenborg to develop his doctrine of the Grand Man, which he afterwards came to see was the Lord's means of being present with every man. He also teaches that it is not the persons of the individual men which appear before the Lord united in the form of a larger man, but the uses which they perform. Uses, he says, viewed in themselves are spiritual, while the forms of uses are natural. Man, in the Lord's view, not being a person, but a form of use. If I should quote everything Swedenborg says in confirmation of these statements, I would have to write several volumes.

The doctrine here suggested is quite harmonious with the modern doctrine of Socialism in which is used the term "Solidarity of the Human Race." Many Socialistic writers use the same idea but seem to struggle vainly for so fortunate an expression as Swedenborg's "Grand Man." This is because none of them discern so clearly as did he the relation men sustain to each other by creation, which relation they should come into by culture. Henry George, for instance, used the term *LEVIATHAN*, and Louis F. Post uses the term *GIANT MAN*, and for the individual, *PIGMY*.



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The common perception of the people suggests the term UNCLE SAM, JOHNNY BULL, etc. Swedenborg, however, gives an elaborate, harmonious, consistant and most practical teaching upon this subject, a teaching which runs into the doctrine of modern Socialism as normally as any internal flows into its external.

Service to Others the Only Real Good

Having established his doctrine of the Grand Man, Swedenborg proceeds to its corollary truth, namely, the Common Good. And here we find that he anticipated Socialism in its doctrine of "Workers of the world unite"; for he says, "the common good comes into existence from the goods of use which individuals perform." And further, he says, "every man has been born in order that he may do uses, and that he may do uses to others; and he who does not do this is called a useless member and is cast off . . . therefore, in a well constituted commonwealth provision is made that no one shall be useless."

"Every use draws its life from the general good, and from that the necessary, useful and enjoyable things of life flow in according to the quality of the use, and the quality of its affections, . . . for in the world every man receives from the general good the necessary, useful and enjoyable things of life according to the excellence and extent of his service. The general good is like a lake from which remunerations and riches flow. In the spiritual world every one is rewarded according to the nobleness of his use, and at the same time according to his affection for use. There, no idler is tolerable, no lazy vagabond, no indolent boaster claiming credit for the zeal and work of others; but every one must be active, skillful, attentive and diligent in his office and business. So far as this is the case, the necessary, useful and enjoyable things of life are ever flowing into them. There are such things in heaven because there are such things in man."

In order that you may know that Swedenborg knew what he was talking about, I will refer to what he says gave rise to modern *INDIVIDUALISM* which in turn destroyed the idea of the *Grand*, or *SOCIAL MAN*, which constituted the golden age of the race!

"Dignities and riches in the most ancient times were altogether different from what they afterwards gradually became. Dignities in the early times were only such as there are between parents and children; they were dignities of love, full of respect and veneration; not because of their birth from them, but on account of instruction and wisdom from them, being another birth, in itself spiritual, because it was the birth of their spirit. This was the only dignity in the earliest times. . . . This dignity was in the father of the family. Those times were called the Golden Ages. But after those times, the love of rule from the mere enjoyment of that love gradually made invasion. . . . Something like this took place with the love of riches. In the earliest times . . . there was no other love of riches than a desire to possess the necessaries of life, which they procured for themselves by flocks, and herds, fields and gardens, which furnished them with food. . . . But after the love of rule had entered and destroyed this republic, the love of possessing wealth beyond their necessities also entered, and grew to such a height that it desired to possess the wealth of all others. These two loves are like blood relations; for he who wishes to rule over all things, also desires to possess all things; for thus all others become servants, and they alone masters."

Christian Communism

Swedenborg also makes one of his angelic spirits say: "It is my opinion that *the old Christian brotherhood is charity;* and I confirm it by this, that every church which worships the true God begins from charity, as did the Christian church of old. Because charity unites minds and makes one of many, those belonging to it called themselves brethren, but brethren in Jesus Christ their God. But because they were surrounded by the barbarous of the nations whom they feared, they made a community in property, in which, being together and of one mind (Man) they were glad, and in their social gatherings, every day, they discoursed about the Lord God their Savior, Jesus Christ, and at their dinners and suppers about charity: hence their brotherhood. But after these times . . . charity decayed and brotherhood was dissolved. . . . I therefore conclude that the old Christian brotherhood was charity. But that was, and is not; yet I prophesy that it is coming."

Again, Swedenborg says:

"Man cannot be formed for heaven, but by means of the world: there are the ultimate effects in which affections of every one must be terminated; and this affection, unless it puts itself forth or flows out into acts, which is done in the society of many, is suffocated at length to such a degree that man no longer regards his neighbor, but himself alone. From this it is evident that a life of charity toward the neighbor, which is to do what is just and right in every work and in every function, leads to heaven."

"To love the Lord means to do uses. No one can love the Lord in any other way; for uses are from the Lord, and consequently are Divine; they are even the Lord Himself in man. Therefore loving the Lord as a person *and not loving uses*, is not loving Him. The celestial angels declare that uses are the Lord in them. By uses, they understand the uses and good works of ministry, administration, and employment, as well with priest and magistrates as with traders and workingmen; the good works that are not connected with their occupation, they do not call uses; they call them alms, benefactions and gratuities. Loving the neighbor means performing uses, . . . neither can these be loved otherwise than by the uses that belong to each one's avocation. So far as a man is in the love of use, so far is he in the Lord; because so far is he in the church and so far in heaven, and church and heaven are as one man from the Lord, and uses are what compose that man, because it is a spiritual man, that does not consist of persons, but of the uses pertaining to persons.

"The common good comes into existence from the goods of use which individuals perform; and the goods of use which individuals perform subsist from the common good.

"Those who perform the duties of their calling only for the sake of support and necessaries of life; and those who perform them only for a name, that they may be celebrated; and those who perform them only for the sake of emoluments, to the end that they may grow rich, or live generously, . . . are corporeal and sensual men.

"Their spirits are unclean, lusts and appetites. They are human beasts—dead; and their duties are a burden to them. They seek substitutes to do the work of their office, while they retain the name and salary. They are a public burden.

"All such after death are shut up in workhouses, where they are under a judge administrator, who daily appoints them the work they are to do; and if they do not do it, no food, or clothing, or bed is given them; and this is continued until they are driven to do something useful. The hells abound in such workhouses." (D. C. No. 133.)

Therefore, it has been well said: "That would be a proper social order for the new church, wherein provisions are made, providing first of all, for opportunity for every member of society to serve the commonwealth, and for the commonwealth to serve every member of society."

And that would be Socialism.

Christian Economics According to Swedenborg

By Rev. Arthur Mercer, Pastor Church of the New Jerusalem, Brooklyn, N. Y.

Illustrated by "The Servant in the House"

No apology is offered for taking the suggestive and interesting play by Mr. Charles Rann Kennedy as an illustration of the subject of Christian Economics, but we shall find the basis and warrant for our doctrine in the Sacred Scriptures, and begin by contemplating an interesting fact of Israelite history, related in the first four chapters of the book of Numbers.

The chosen people in their exodus from Egypt to the Holy Land have been encamped for a year in the valley below Mount Sinai. The commandments have been given, the Ark and Tabernacle constructed, and they are about to resume their journey. A census having been taken they are found to total a fighting force of over 600,000 men. These are divided into four sections of three tribes each, and while in the camp or on the march are commanded to take their position in a certain regular formation. In the camp, the Tabernacle is to be in the center, with priests and Levites devoted especially to the service of the Sanctuary, disposed immediately around it. The three divisions of the Levites have each their special duties assigned them, while the other tribes are arranged around this sacred center in the form of guards.

Think deeply of this far spreading camp of Israel, rank on rank of tents, ranging east, south, west and north, around the Tabernacle of God as a common center. The spectacle would have thrilled you could you have seen it from the top of the Ras Sasafeh, shining in the bright sunshine of that region, and weltering in the gorgeous hues of those vari-colored hills.

But was it simply that we might know how those ancient people arranged themselves on their marches or in their camp, that these facts and figures are given? Surely if this be the Word of God and the Book of Life, there must be a practical value for us in the picture, whose vitality and depth of meaning we can never exhaust; an eternally beautiful symbol of things ineffable and Divine.

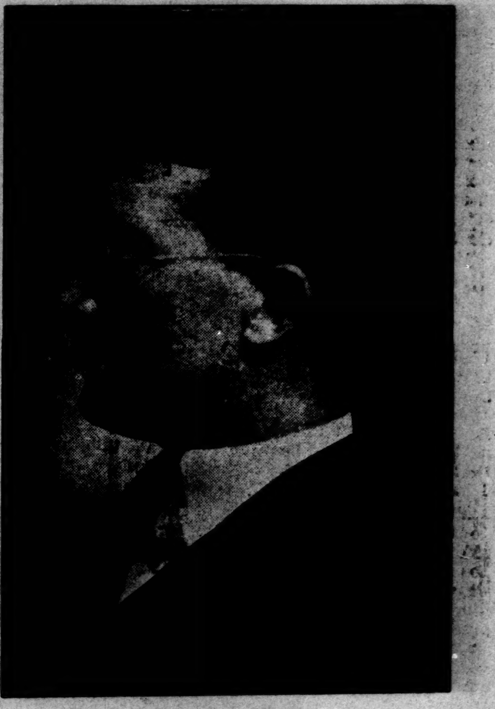
Note, first, the suggestion of harmony in these arrangements. A symbol of the effective ordering of human life in all its parts and agencies, for the performance of uses, is this camp of Israel, with the Tabernacle, God's dwelling with His people, in the midst of it—meaning that God, His Word and Truth and Life, is at the center of all our human life, in all its righteous activities.

The symbol has a variety of applications. It refers to the right development and ordering of the individual and family life. But we have also before us a striking and instructive diagram in little of human society, a social and industrial organization with all of its parts most perfectly related to each other, for the performance of the highest service of the parts to the whole and of the whole to the parts.

No man lives to himself alone. The disposition to do so is a product of our selfishness. God created men as a solidarity, a unit, composed of innumerable smaller units, races, nations, states, cities, classes and individuals, whose life and work are inextricably interlinked and interdependent. God is the center of all humanity, and each soul is linked to God through a complex association of countless myriads of other souls.

God is the source of all life, a life which is but another name for Love. Men have no life of their own. They are organs created to receive and act from the life that flows into them from God. And life flows into men, not as units severed from the general mass, and from each other. Life is received by humanity as a unit, and passes from part to part, from soul to soul, on the plane of the spirit-life. The individual lives solely by his spirit-contact with the larger mass, a minute cell in the great body of humanity. And the principle holds true not only for the individual units of society, but for the groups of individuals, called peoples, nations, governments and classes, in their relation to each other.

Hence the life of human society pulses full, true and strong, to the extent that this interrelation of all its parts is recognized and applied in a free interchange of mutual love and service, expressed in freedom of trade relations, equality of opportunity for the production of wealth, and a fair distribution of the products of labor according to a service rendered. It grows feeble and stagnant, breeding innumerable diseases in the political and social body, to the extent that this interchange is denied and interrupted. And that man's life is deepest and strongest, that man



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most truly lives, who is most deeply conscious of being but a minute link in this vast network of human souls, and standing in a relation of love and service to the human brotherhood.

In heaven the ideal has its full and perfect exemplification. The passages in Swedenborg's writings which set before us the conditions of society in the higher world are inspiring and beautiful. It is a marvelously perfect organism for the performance of heavenly uses, composed of innumerable angels, each one of whom fills a place in the collectivity to which he is perfectly adjusted, which only he can fill. And the greater the number of the angels who enter into this society, the more complex and the more perfect and happy it becomes, for each new angel brings some new element of life and blessedness to contribute in service to the whole. For this heavenly society is a great harmony of mutual giving, giving with no thought of reward, but for the pure joy of giving. And each angel has this impulse in response to the nature of the Lord Himself. For He is pure Love, who longs to give all of His own life and joy to the angels, and the more any angel is in the effort to give, spending his life and his service in the interest of the totality of angels, the more of life and blessing flows into his soul from the one source of blessing. Hence the inmost joy of the universal heavens consists in this ceaseless interchange of benefaction.

Says Swedenborg: "How great the delight of heaven is may appear from this circumstance alone; that it is delightful to all there to communicate their delights and blessings to each other. And because all in heaven are of this character, it is obvious how immense is the delight of heaven; for there is in heaven communication of all with each and of each with all. Such communication flows from the two loves of heaven which are love to the Lord and the neighbor; and it is the nature of these loves to communicate their delights." (Heaven and Hell, 399.)

"All the delights of heaven are conjoined with uses and inherent in them, because uses are the goods of love and charity in which the angels are. Therefore everyone has delights corresponding in quality with his uses, and in degree with his love of use." (Ioid, 402.)

Now set this scheme of love, brotherhood and service, over against the industrial and social conditions that actually prevail among us, and in the heavenly light of the one contemplate the repellent features of the other.

The conditions are well known. In an age of perfected machinery, of tremendous industrial development, of unexampled material opulency, with the wealth-producing power of society equal to any demand that human need could make upon it, we have conditions of unemployment at the base of our social structure, large numbers of people willing to work yet constantly on the verge of destitution. We have thousands of poor families compelled to set their women and little children at hard labor to eke out a scanty wage, and still below these a submerged class, steeped in hopeless poverty, which hatches out with the same inexorable fatality by which eggs produce chickens, every kind of moral delinquency, pauperism, vagabondage, vice, and crime. While on these conditions as a foundation we have a social edifice filled with people enjoying every comfort, and, on the topmost floor of all, vast swollen fortunes and unexampled, idle, self-pampering luxury.

Surely such things are not of God. They point to some man-made injustice in the distribution of wealth, and the root of the injustice is not far to seek. We have certain theories of property ownership embodied in our political fabric—the control for private enrichment of the sources and means for the production of wealth, and the avenues of its distribution, enabling favored classes who do not produce to exact tribute of those who do. We have, moreover, a fierce, wasteful, competitive strife, a scramble for dollars, in which the weaker and less favored brother is trodden under foot. It is a story of wage-slavery; of tribute and oppression by classes in possession of classes who are dispossessed.

For these conditions we share the responsibility. Directly or indirectly many of us are profiting by them. Out of the injustice, out of this displacement of wealth, comes the revenues that build our altars and support our churches. And what earnest Christian can contemplate them without an uneasy feeling that the temple of Mammon has become inbuilt with the temple of God—that for a church to be silent in the presence of the wrong is to be participant in it, and that to worship God in pious contentment of soul on the parlor floor of such an edifice, knowing that these conditions exist in its cellars, is to profane His worship?

At this point "The Servant in the House" comes to our aid as an illustration, for, understood with reference to its evident symbolic character, it is seen to be a drama of our present social conditions. Its central object is a church of the Anglican communion, an emblem of our so-called Christian state, impressive but sadly in need of repairs. And something is evidently the matter with the plumbing, for foul odors and diseases are in the air. The pivotal characters are the vicar of the church tormented by an uneasy conscience, and his ambitious wife; the so-called better class of society, well-to-do, religiously cultivated, but conscious that something is terribly wrong; connected with these, a scheming, commercially-minded bishop, whose interest in religion is mainly to convert it into dividends—an effective suggestion of that confederacy between the Church and Mammon, inevitable under present conditions, which is so terribly hurtful to its true interests to-day.

The vicar has two brothers—one outcast from the family life, who now returns to assert himself in the household, in the rough garments of a manual laborer, full of wrath and threatening, avowing "Socialism" as his religion—the type of the wronged, but aspiring and revolting, class-conscious "group of toil."

But the other brother, long lost sight of, has also returned to take a part in the affairs of the family. His name is Joshua, otherwise Jesus, and veiled as the mysterious bishop of Benares, the fame of whose wonderful goodness has reached them from a distant land, he proves to be none other than the Redeemer of men. When the play begins he is seen as Manson (the Son of Man), engaged as the new butler. He is "the servant in the house," come to show them the dignity and the blessed meaning of service; but when the crisis comes, he takes the helm of government and becomes *master* of the household. Meantime the workman has discovered the cause of the trouble with the church, a vault under the foundation, full of corruption and filthiness, the reek of dead bodies, the infestation of vermin, and the menace of disease. Then the tormenting conscience of the vicar rises to the emergency and finds its vent. Throwing off the trappings of his office, and rolling up his sleeves, he joins hands with the workman and declares his purpose to help in the removal of the filth and wrong—a picture of an aroused proletariat and an aroused civic conscience in the church, meeting and joining hands for the great work of civic purification.

And so the drama ends with the outcast brother, all covered as he is with the muck and slime of the drains, taken back into a place of equality and love in the family life, while The Son of Man resumes his lowly task of serving at the table from which they are to eat their food together.

It is thus a drama of human brotherhood, a symbol of the reconciliation, through the ministration of true Christianity, of the estranged classes of society. Aptly it pictures the relation which our Lord really occupies to our existing social conditions and the sham of the thing we call our Christian state as set over against those beautiful ideals for which He stands.

The author makes Jesus, too, avow Himself a "Socialist," and in the deeper implication of that term who can doubt that He would do so, should He reappear in person to take a directing part in the settlement of the social wrongs that disfigure our age?

And that loathsome vault hiding its reek of corruption, disease and death in the foundation of the church—what can it mean but the mass of destitution and resulting moral evil, incidental to a working population submerged and crushed in the economic basis of a social edifice, parading in the name and with the adornments of a holy and beautiful religion?

The problems before us are fundamentally economic in their nature. The terms on which men live together in the production and distribution of wealth are at the base of every society, and must largely determine the general character of the civilization that is built upon them. Material well-being is the indispensable foundation of every true state. *You cannot have a righteous state on a basis of economic injustice.* You cannot build an enduring nation on a condition of abject poverty among any class of its toilers, and those various moral disorders which are the inevitable fruit of such poverty. Therefore, it is upon the politico-economic problems of the day that we must throw the light of our religion. You cannot Christianize the Nation unless you Christianize its industries, and you cannot Christianize its industries unless you bring its fundamental economic adjustments into conformity with the laws of heavenly order, which are the laws of love and brotherhood.

There is much preaching of civic righteousness which altogether misses the mark, because it assumes that the problems are personal and not economic in their nature. You might as well try to remedy an insanitary system of city sewerage by urging its citizens to keep their bodies clean, as to remove the great social wrongs and miseries of our day by appealing to the civic sense of individuals, without reference to those economic wrongs which can only be righted by political action.

It is interesting to note that the word "economic" has a meaning which, freely translated, may be regarded as closely equivalent to the words, "servant in the house." For the word means literally, "housekeeping," or "the management of the household." May we not say, "the *service* of the family?"

Thus the clear implication of the word, if we interpret it with any regard to its etymology, is that the laws governing the larger industrial arrangements of society must be the same laws that govern in the affairs of the family life. But our case does not rest on an etymology. God did not make one set of laws for the private and another for the National household. And this means that the industrial life of society must be governed by the spirit of the two great commandments and the golden rule. It means that its laws must be the laws of love, mutuality and co-operation, between the parts and the whole, for the best good of all. They cannot be the laws of competition, competition least of all on unfair and unequal terms. It must mean that the earth, with its sources of wealth, God's earth and God's gift to all of His children, with the great monopolistic functions, the product of our industrial evolution, so vital to the general well-being of society, and ultimately the machinery for the production of wealth, shall be owned and operated for the common benefit, in which every one shall participate according to service rendered to all—and not for the enrichment of favored classes at the expense of the many.

The pressing need of the world to-day is for systematic public instruction in the science of Social Service, according to the fundamental precepts of Christian faith, and at the hands of the Church as the spiritual mother, the moral guide and guardian of the people.

We are assured by many sage voices that such is not the province of the Church. "For," say they, "Humanity is very bad within. The disorders you complain of are but the reflection of the unregenerate internals of our citizenship, and it would do no good to establish better external conditions, for while the souls of men remain selfish and evil as they now are, the externals would soon be as bad as, or worse than, they were before. Therefore, the individual regeneration of the souls committed to its keeping is the sole business of the Church."

If this statement were true—if, after twenty centuries of Christianity, it is to this we have come, surely that were the more reason why the Church should supply its children with the ideals and incentives, which they may carry into those departments of their activity where they are now so sadly lacking. You cannot isolate the private from the public concerns of men. They fatally react upon each other. And how shall men as individuals continually grow in spiritual stature save through their efforts to conform to the Divine requirements in all of the departments of their lives, in their commercial and political, as well as their private and family relations?

But the premise itself is the merest assumption, resting upon no shred of tangible proof. Has Christianity, then, made so colossal a failure? Do we not underrate the moral capacity of our citizenship when we take this position? Is it not lovelier, and truer to what we know of humanity, to assume that men will respond to the noblest incentives that we call upon and provide the opportunity for them to exercise? And, so, is the trouble not rather in those political institutions governing the rights of property, which are the products of an old and transient order which society has outgrown, and in the fact that men have been left without right spiritual guidance in their attitude to these problems? The characteristic evils of our age are not the normal reflection of the spiritual character of its people. Rather are people the victims of the institutions in which they live, and the inevitable reaction of those institutions on the moral life. Men cannot exercise the principles of love and brotherhood, however much they would like to do so, while condemned to live together on terms of an industrial strife. And if you have a system of graft in your political body you inevitably have the spirit of graft, and with it the spirit of greed and hate and lust, in the heart of the average citizen, who carries into his daily work such motives of action as, "Do others or they will do you;" "Every man for himself and the Devil take the hindmost." Are not these the prevailing maxims in the business world to-day? And are they not the maxims of Hell? While the most revolting disorders that disgrace our civilization are the product of idle, enervating luxury at one extreme of society, and involuntary, degrading poverty at the other; both the product of unjust economic arrangements. Therefore, it is at the false institutions of Government that the Church must launch the arrows of its Truth, that the social environment may be provided in which the spiritual life of individuals may properly flourish, that the foundation may be built on which alone the Christian Church may securely and forever rest.

Swedenborg's doctrine of the Social Order is here presented in the hope that its own beauty may commend it. It prompts a man to conceive of himself as a useful member of a great social organism, giving service for service, and seeking his happiness simply in the giving of that service, knowing that in this way alone he may open his soul to the inflow of life from the one Source of Life and Joy.

If this is the Ideal, and who can doubt it—if this is the meaning of love and the goal of brotherhood—if we believe this to be the order of society in heaven and are not in the earnest effort to give it body in the society of earth, then we are guilty of sacrilegious trifling when we pray, "Thy kingdom come, Thy will be done, in earth, as it is in heaven."

To struggle, then, for the coming of God's kingdom upon earth; to proclaim its principles, demanding that they shall be embodied in the institutions of the Nation, securing equal justice and opportunity for all of its members; where their violations are manifest to denounce them—this is the great immediate mission of the Christian Church without which there shall be no fulfillment of her destiny. For so shall she lay the foundation broad and deep of the New Civilization, the co-operative commonwealth, the Holy City, New Jerusalem, coming down from God out of heaven.

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THE TRUSTS WILL OWN THE NATION TILL THE NATION OWNS THE TRUSTS.

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The Socialist Philosophy

(EDITORIAL.)

The philosophy of Socialism has three main principles:

I. Economic Determinism, or the Materialistic Interpretation of History. This means, in brief, that the method by which a race makes its living—"the prevailing mode of production"—shapes its religious, social, political, industrial and commercial institutions. In other words, the economic "ultimate" reacts on all social institutions, as the influence of the leaves build up the tree.

Among animals who must live by "the bloody tooth and claw" no "institutions" are possible, except the rude beginnings of the family. They cannot build homes, establish schools or maintain a just government. They must ruthlessly prey to live, and for them this is right.

The development of hand-tools did not end the murderous strife for a livelihood, but it raised up a class of beings which, with club, bow, spear and plow, was able to master the world; and by domesticating lower animals and enslaving its weaker fellows, was able to command leisure and opportunity for learning. The use of hand-tools, including domestic animals and human slaves, made possible the birth and growth of literature, science, music, art, philosophy and religion, *yet it necessarily continued the fierce individualistic struggle, because the hand-tool must be used by the individual, and because the surplus product of the hand-tool was so meager that the use of animals and human slaves was a necessity to enable even a part of the race to make rapid progress intellectually.*

When the hand-tools and weapons made farming, hunting and fishing possible, the brutish necessity of cannibalism passed away forever, and cannibalism gave place to human slavery, *because it was economic wisdom to save a captive and make him produce thousands of meals for the family by work, rather than to eat him and so get only one.* And during the thousands of years that the hand-tool age lasted, in spite of the exalted brotherhood teachings of Buddha and of Jesus, chattel slavery lasted, shading into various forms of serfdom here and there according to economic conditions.

With the advent of power machinery chattel slavery became unprofitable; the ordinary individual could not own the machine—he must work for the man who owned it. Presently machinery became too giganitic and complex for one man to own; it had to be owned by a company; and the common people had to work for the company, or starve. (This is true, directly, or indirectly, both in city and country, for the machine dominates the farm as well as the factory.) And it was soon demonstrated that with machinery running full time it did not require all the workers to produce enough to supply the market—and it profited the owners to work their employes as long each day as possible. This threw many out of work and limited the market further because the unemployed lacked the means to buy. Thus the ever-enlarging army of the unemployed began and men commenced underbidding each other to get wages upon which to live.

Meanwhile the owners of the machines found it cheaper to pay wages than to own slaves, because the slave owner had to feed, clothe and house his slaves, give them medical care and otherwise recognize their value as property; whereas after paying the pitiful pittance required by the competitive wage system where men, women and children must scramble against each other to get a job at the machine, he was not at all responsible or concerned whether or not they had sufficient to live healthfully upon.

No American manufacturer could afford to own his employes to-day if he were compelled to keep them comfortably housed, fed, clothed, doctored, etc., from infancy to old age, as a farmer must care for his stock. Machine production has made competition impossible if we are to save the submerged THIRD of humanity from want and misery. The modern wage system has brought the most appalling poverty the workers of the world ever knew. Millions cannot get steady work, millions get wages so low that they must live like beasts, and the majority of the people are in poverty.

But the power-machine has otherwise revolutionized the world. It has developed railroads, factories and mines upon so large a scale that the ownership thereof must be vested in large corporations—ownership is now by a class called capitalists. In other ages the owners of the tools worked with them or superintended those who did. *Now the owners perform no useful service.* Formerly production was individual by hand, now it is collective by machinery—vast hordes of men working together on railroads, in factories and in mines. *Thus an owning class which does not produce is arrayed against a producing class which does not own—and the latter class outnumbers the former twenty to one.*

And the working class, educated by the collective process of production and by the fabulous values they produce while receiving so little, are beginning to demand that *what is used collectively shall be owned collectively, with all its product.* Thus capitalism has produced and is educating the class which will destroy it.

The doctrine of economic determinism finds startling illustration in the realm of ethics. It would be useless to urge a tiger not to eat a deer or not to fight the wolves and hyenas for their prey, because the tiger has to make his living that way. *Under the modern wage system of machine production it is foolish to try to persuade the factory owner to pay just wages; he must make his living by coining human bodies and souls into money.* The merchant must buy sweatshop goods, or his competitors will undersell and ruin him. *The business man must grasp and grab and crush competitors and workers, or go down to ruin in the mad battle of life.* "Self-preservation *is* the first law of life," and in the hell of competition for a living men will not—cannot—manifest the heavenly fruits of justice and brotherhood. *You can no more apply the Golden Rule to competitive business than to a dog fight.* If the competitive system is right, the Sermon on the Mount is wrong. On the contrary, *the power machine*—capable of producing luxury for all—*makes co-operative ownership and use an absolute moral and industrial necessity.* "The machine age" of collective and limitless production must, *from natural consequence,* become the age of practical brotherhood, of universal peace and plenty through collective ownership of the means of producing and distributing wealth which is being literally forced upon us by economic development. *The philosophy of Socialism and of the steam engine are practically the same. The steam engine compels combination and monopoly.* The only question is, Shall the means of wealth be monopolized by the few or by the many? There is no doubt of the answer the people will make to this question.

II. Surplus Value. Labor produces all wealth. Under the wage system it gets only a small part of its product. The difference between the price of labor as a commodity (wages) and the price of labor's product on the market (allowing for restoring materials used and rebuilding machinery) is the measure of "surplus value," "unearned increment," "exploitation," etc.

Through the appropriation of surplus values by the owners of the machinery of production the laborer is not only robbed, but receiving so small a part of his product in wages, he is unable to buy back much of the wealth he produces; and, as he constitutes the bulk of humanity, a large part of the product remains unconsumed. Therefore, on account of "overproduction" *caused by the workers having produced more than they can buy of the masters,* production ceases, wages stop and the workers starve in idleness and see their children die of want. *The only possible cure for panics, idleness and want is for the workers to have the full product of their labor.* This will end "surplus value"—*and poverty.* And this can be accomplished only by the collective ownership of the means of life.

It is utterly wrong for those who render to society no equivalent by brain or brawn to take by any means whatever the wealth produced by others; and it is unqualifiedly right for those who produce wealth to have it, therefore Socialism is grounded upon incontrovertible justice. It challenges the righteousness and sanity of the capitalist system at the very foundation. The working class refuses to suffer poverty forever *because power machinery and improved fruits and vegetables have become so productive that the few can no longer consume or squander the products of the many.* "Overproduction" which dismisses the producers empty-handed to starve is insanity born of hell. The workers are now demanding their own.

III. The Class Struggle. When kings held absolute sway, and life and property were subject to their unbridled will, they still needed generals, commissary officers, advisers and other assistants. Those who served the king most satisfactorily were given highest rank and largest wealth. As kingdoms were formed of warring tribes it was necessary from the first to recognize the most powerful chiefs as nobles of the realm. Thus about the king was gathered a class of men whose growing influence meant the death of absolute monarchy in time, *because their economic interest and personal safety required the limitation of the royal prerogative.* Thus a class of men *necessary to royalty* destroyed the power of despotism over themselves. And the power of the nobles waxed so great that countries were rent into warring fragments and national life was threatened.

Meanwhile a class necessary to both king and nobles, the artisans and traders, quickened by the *Renaissance* and encouraged by the enlargement of the world through the discovery of new continents, strengthened its guilds and strove for more independence from the feudal lords. The king, seeing the chance of subordinating the nobles and uniting the nation under his own dominance, used the artisans and traders to subdue the nobles. In this struggle which lasted in some countries for centuries, and which ended at last in the supremacy of the monarchy, a new class, the *bourgeois,* or middle class, was raised up to defend the throne, *to keep the masses down* on the one hand and to limit the power of the nobles on the other. But the middle class,

What Socialism Means

I.—COLLECTIVE OWNERSHIP of the Means of Producing and Distributing Wealth, such as Lands, Mines, Factories, Railroads, Mail, Express, Telegraph and Telephone Service, Light, Water and Heat Plants, Stores, etc., so that Private Monopoly, Graft and Extortion will be Impossible, and Rent, Interest and Profit will be Abolished, and All May Have the Full Product of Their Labor.

II.—PRIVATE OWNERSHIP of Wealth, such as a Home, Vehicles, Furniture, Books, Pictures, etc., according to the Value of One's Labor.

Socialism Means the Public Ownership of Capital, the Private Ownership of Wealth; the Public Ownership of Opportunity, the Private Ownership of the Products of One's Labor; the Public Ownership of the Means of Life, the Private Ownership of Life Itself.

III.—DIRECT LEGISLATION Through the Initiative, Referendum and Imperative Recall, so that the People Themselves May Rule Promptly as They Please in Spite of Councils, Legislatures, Congresses or Courts.

IV.—A NEW SYSTEM OF MONEY Issued by the Government Alone and Limited so that it Will be a True Medium of Exchange Only, Not a Medium of Exploitation as Now.

strengthened by productive inventions, increased travel, enlarging commerce and the advent of firearms, soon rose against the king, demanding a constitutional government, as in England and Germany, or a republic as in France and America. Thus again a class necessary to the existence of the dominant class became its master in the enlarging and progressive conflict for liberty.

The marvelous inventions of the last century, eagerly seized and improved by the bourgeois class, created wealth unknown before and gave that class a remarkable impetus. *But the very improvement of machinery, which the middle class so assiduously encouraged for its own enrichment, compelled larger and larger combinations of capital to make possible transcontinental railways, vast mines and gigantic factories, made trusts and monopolies inevitable, and so is crushing out the middle class itself, reducing the small merchant to a mere clerk or agent and the small railroad, mine and factory owner to a mere division superintendent or idle stockholder in the trust.* The capitalist class is now supreme, living upon the investment of money wrung from the labor of the poor.

Thus class has struggled against class in the upward march of man, and now the warfare is almost ended. *The last and lowest class has its foot upon the threshold of to-morrow's open door.*

For in the development of capitalist monopoly by machine production a new class has sprung up—the proletariat. Once a chattel-slave, then a serf, now a wage-slave, the workingman has suffered unmeasured drudgery, abuse and want through all the ages, of late years worse than ever. For the machine age that took him out of slavery and serfdom *also took him from the soil and from the ownership of the tool with which he worked and left him homeless, foodless, naked, helpless*—him and his beloved family—*at the absolute mercy of the owners of machinery.* The word proletarian means propertyless—without a sure means of support, *and this is exactly the condition of the mass of mankind to-day.* In America—most prosperous of all countries—over 70 per cent of the people, including country, village and city dwellers, do not own their own homes. In some cities over 90 per cent do not. The average income of the American worker is only $437 per year and millions have to support a family upon far less. Less than 10 per cent of the people own over 90 per cent of the wealth, and less than 1 per cent own over 50 per cent—which means that *over 99 per cent of the people own less than 50 per cent, and over 90 per cent own less than* 10 *per cent* OF THE VERY WEALTH WHICH THEY ALONE HAVE PRODUCED. Is not there *dynamite* enough in these facts to make a revolution? There is no use of saying *"Shoo!"* at the storm that now rolls up the sky! But when it is past the earth will be more clean, fresh, beautiful, bounteous and joyous than humanity has yet dared hope.

The proletarian class, produced by capitalism and necessary to capitalistic development, robbed of the fruits of their labor and impoverished and neglected in a manner unprecedented, forced to work in hordes together, ground together in their common slavery and misery till they understand each other better and sympathize more fully with each other than any other class on earth, *so well educated that they no longer need the help of the "Owners" to invent, build or manage the machinery of production, OUTNUMBERING THEIR NOW USELESS OPPRESSORS TWENTY TO ONE,* impoverished and homeless in the midst of the boundless luxury their own hands and brains have produced—*WHAT IS TO HINDER THEM FROM TAKING POSSESSION OF THEIR OWN,* either by political or military means?

The Class Struggle does not mean a struggle between diggers and carpenters, clerks and lawyers, hodcarriers and preachers, farmers and merchants. IT MEANS THE STRUGGLE OF THE PRODUCING CLASS TO GET THE WEALTH IT PRODUCES FROM THOSE WHO HAVE TAKEN IT WITHOUT RETURNING AN EQUIVALENT. The non-producing class must go—*to work.* The workers alone shall have plenty. *"The stone which the builders rejected has become the head of the corner."* The temple of humanity may now be speedily completed. The Son of Man, who had not where to lay His head, is coming into His own at last.

Socialism vs. Capitalism as a Moral and a Spiritual Force in Society

By Rev. Herbert C. Small, Pastor Swedenborgian Society, Indianapolis, Ind.

REV. H. C. SMALL
Pastor Church of the New Jerusalem, Indianapolis

There are two aspects of Socialism, the economic and the ethical. I do not mean by this that the Socialist program aims to inaugurate any specific moral reform; for it is plain that the social principles as well as the party platform of Socialists are concerned directly with securing certain great and fundamental changes in industry and politics. Socialism is striving to eliminate the private employer and the privately owned industries as the fundamental cause of oppression and poverty, and to vest these functions in the people, to socialize industry, thus establishing a co-operative commonwealth, which in its broadest reach includes all nations. Socialists are convinced that society so organized and completely amenable to the sovereign will of the people can thus and only thus serve the ends of justice and minister to the common good, which demands work for all, and for all, material comforts.

But no Socialist believes that the beneficent effects of Socialism will stop here. Socialism invites those indeed who seek alleviation of physical distress, and certainly the number who need such relief is legion, and their cause urgent. It may be that a large number of persons look to the Socialist movement as a savior from financial straitness and distress, without desiring more. Even that seems so distant from and so far above the present wretched condition of thousands and millions in our land that we should not be surprised or feel like censuring such because a condition of material comfort seems to them like heaven. If Socialism can satisfy the hopes of those who long for a morsel of worldly ease and comfort, it stamps itself as the greatest humanitarian movement ever begun in this or any other country. And if it cannot, despair may well settle down upon the hearts of the naked and the hungry, for the forces which make the billionaires are stealing away even their crumbs and stripping off the last vestige of raiment. There can be no cure even for poverty and want in the continuence of a social system which has given rise to poverty and want, and which is constantly augmenting the distress. The co-operative commonwealth alone holds out a promise of material betterment.

But the full influence of Socialism will not be spent in easing the purse strings and assuring plenty. Socialism, although it has not posed and does not now pose as a religious movement, gives evidence of becoming one of the greatest conservators of the best elements in the characters of men. So that while all men of all faiths or no faith, of every religion or no religion, find a refuge in Socialism, and support its measures by appeals to every sort of religious or irreligious philosophy, there is an increasingly large number who see in the Socialist movement not only steady and remunerative employment, saner hours, increased wealth, more comfortable homes, but also a loftier *spirit* of labor, a *wiser use* of time and money, *happier* homes, and a general increase of *virtue* and *manliness.*

To anyone at all familiar with the working spirit of Socialists, it is evident that society is facing something more than a political propaganda. One feels the impulse of a great humanitarian spirit. Socialist orators and writers, while displaying careful study of, and deep insight into, social and political conditions, do not make their appeal to man's financial sense or his selfish interest alone, or even mainly; but to his sense of justice, his love of his kind, his sympathy for the downtrodden and suffering. Socialism is the welling up of the great spirit of universal brotherhood. This spirit is what impresses every new comer into the ranks of the Socialist Party, distinguishing it from all the party movements and tactics which he has before known. The great majority of Socialist workers do not give their support simply because they see some personal advantage accruing from it, but look upon themselves as fighting the battles of race emancipation, as battering down the doors of humanity's prison houses, that men may go free. Socialism is the incarnation of an awakening sense of the common interest, and its supporters consider themselves bearers of others' burdens, in a material way at least; and their hearts are aglow with the concept of a world in which *men* are held to be of greater importance than *money,* where all are free and equal, and all are comfortable and happy. And I do not think it possible to understand the real animus of the Socialist movement in any country, until it is seen in this light.

Even the enemies of Socialism are aware of this influence, without appreciating it. In a recent utterance of the Catholic church, Socialism was denounced as a religion without the name. This may have seemed to be the very mark of Cain in the eyes of the Catholic bishop, but he could hardly have paid a more beautiful tribute to the beneficent purpose at the basis of Socialism. Certainly, if the holy father was right, he had discovered something entirely new in the political firmament. No man could justly accuse the present regime of such a crime!

What other explanation than this of the fact that Socialism is not only a man's movement, but a woman's movement as well? In the great field of Socialist literature and public agitation we find wives and daughters working shoulder to shoulder with husbands and sons. What political scheme ever enlisted thus the sympathies and the labors of the feminine half of our population before? Socialism differs from every other reform in the strength of its appeal to the womanly instincts. I question if the temperance crusade itself has enlisted so many ardent advocates as the cause of Socialism. Republicanism and Democracy may have its theoretical women adherents, but these women do not study the principles of these parties, if they have any principles that are worth study, nor do they lend their presence and efforts to secure their adoption. Why the difference? Because the present system of strategy and spoils does not invite the support of women, nor stir their moral sense except to disgust. A woman's heart is not touched by the schemes of ambitious, wire-pulling party politicians. A real woman leaves these things to men. But convince her that something truly vital to human well-being is at stake and she rallies to its support. This is why she is found in the ranks of Socialist workers. The cause of Socialism is the cause of humanity, it concerns all people, it includes all other reforms, consequently it feeds the secret springs of devotion that form the basis of womanly character.

I attended recently an enthusiastic gathering to hear that prince of Socialist speakers, Eugene Debs. He said many things both true and striking. But there was no more enthusiastic applause, save that which greeted his entrance, than came in response to the simple utterance "Man is his brother's keeper."

And this is the secret spring of Socialist fervor. It rings in all Socialist addresses, it sounds through all their comprehensive and voluminous literature. It is likewise a distinctly Socialist product, the direct consequence of Socialist philosophy, and cannot be produced in any other political party. The social philosophy, and ethics which form the basis of the present order of society, and govern its relations, which are the philosophy and ethics of Capitalism, and also the conditions resulting therefrom, are directly and unavoidably hostile to the cultivation of the nobler traits of human nature. They make their appeal to the lowest and the basest elements of human character. And I propose to present a few illustrations of this truth.

The essence of Capitalism, in the sense that it is used by Socialists to-day, is the supposed right, and the actual exercise, of private or corporate ownership of land and industry, including the total product and the channels of its distribution. That is to say, Capitalism is that phase of social life that allows, and declares it to be legitimate to allow, any man or company of men who have the wealth or can get it, to own land in any quantity, to start an industry at will, to hire or discharge labor at pleasure, to dictate wages, to own the industrial product, to control the distribution, and to set the price for the consumer.

To any man not entirely bereft of reason, and at all sensible of our social interdependence, it must be evident how complete and absolute a despotism is here outlined. It is difficult to conceive how any people could possibly submit themselves to a more abject slavery of body and mind than is involved in the above principle and practice. The life of every man and all its blessings are dependent upon his labor. But behold! all the opportunities to labor, the wages paid, the labor product, when and how that product shall be distributed if at all, as well as the price which must be paid for the privilege of consuming the labor product; these are the exclusive possession of someone else, of anyone who by wealth or cunning or fraud or pull or combine has the power to wrest and hold them. This is the serpent head of Capitalism, which Socialism proposes to crush forever. It is not the *workings* of Capitalism alone that are abhorrent to Socialists, but also that unjust and indefensible *usurpation of power* which is the very essence of Capitalism, and which enslaves and impoverishes the weaker and the better portion of society, while it feeds the lust of dominion, the greed of wealth, the pride of station, and the self indulgence of the powerful and unscrupulous, for the whole tendency of the system is to bring the unscrupulous and the wicked into power. The underlying principle is such, that while it creates division of interest between all classes and foments hatred and strife and selfish cunning everywhere, only those in whom exists that most infernal alliance, a commanding intellect with an unscrupulous and unfeeling nature, will work the principle to its utmost and so rise to supreme control.

Capitalism is the socialized form of individual selfishness. It makes its appeal to force and cunning by putting a premium upon them; its methods are those of warfare, and it turns every man's hand against his brother, and converts every department of society into a guerrilla camp. Business houses contend together, because not only their gains but their lives depend on wresting trade from each other. The wage workers carry on a fratricidal strife for jobs that are so artificially restricted by Capitalism that all cannot work, and the weaker and less efficient go to the wall. Employer and employed are engaged in mortal combat, the one for business success and increased profits through a curtailing of production and the lowering of wages; the other, for bare subsistence or a few comforts, by increasing the opportunities for labor and by raising wages. The consumer, in so far as he is not also a wage worker, is at war with both the employer and employed, because of the increased cost of living; and in so far as he is a wage worker, he has a grudge against the farmers and the trusts especially for that manipulation of the market which further reduces the purchasing power of his pittance of uncertain wages, and adds millions to those already in the possession of combines and monopolies. The farmer, preyed upon from all sources, disheartened by long, dreary days of unremunerative toil, upon a mortgaged property, gives up the unequal struggle, sells out or is forced out, and goes into the city to further complicate the position of those already crying for work and for bread. The present basis of society makes it individually necessary and profitable for men to fight and exploit each other, and such being the case, what can we expect but the gradual brutalizing of human nature, a stopping of the fountains of kindliness and love of service, and a consequent opening of the floodgates of passion, greed, distrust, deceit, violence and crime? It demoralizes society from foundation to turret stone, and how it could be otherwise, it is difficult to understand. When a man sees that things are not planned to look out for him, he begins to become careless of anyone else, and begins to look out for himself. He cannot do otherwise unless he is content meekly to perish. And when circumstances force a man to fall back on the elemental instinct of self preservation, the moral consequences are the worst possible.

Study the psychology of fraud, of class struggles, of cruelty and oppression, of political corruption, of resistance to reform, and observe how largely they are prompted by actual necessity or hope of gain! And then observe how both the necessity and the prospect of gain are the result of the principle of private ownership for which Capitalism stands, creating a system of divided interests, and appealing to the brute instinct of self preservation. The vision of the common good, and the possibility of mutual service is destroyed by Capitalism.

When you go into the open market, what is the meaning of the fact that the best fruits and vegetables on each stand are on top and conceal that which is poor and perhaps decayed? Is it not because in a small way the dealer is a private capitalist, he owns his business and must compete with the next stand for a trade that is necessarily limited? He is in need, he must sell his goods and sell with the greatest profit; presto! the good apples to draw trade from the next stand, and the poor ones to undersell his neighbor and to increase the margin of profit. Suppose every stand was under one management, and the dealers were paid salesmen, think you we should witness the same fraud, with no one to profit by it? Would not such conditions give the seller a chance to think freely about the interest of the buyer; and of his service to him?

When a packing house in Kansas City advertised for 300 men, why did 6,000 apply for the 300 jobs, *and fight each other for the chance to work?* Because they must work or starve, and when men face this alternative, they very naturally prefer to let the starving be done by the other fellow. Such a condition is not conducive to the indulgence of humane feeling or to the practice of the usages of polite society. Do not blame men if they fight where their lives are at stake. A sinking ship with insufficient life boats, a Cherry mine with a score of entombed miners watching a little pool of life-giving water insufficient for one—put yourself there, and see if it would not call out some impulses that would surprise your better natures. And there are many sinking ships on land, and many Cherry mines above ground, and the effect is the same.

And the reason there are not 6,000 jobs for 6,000 workers is, that industry is not run with a view to creating opportunities for labor, but to add to wealth of corporate owners, and if any one supposes the two interests to be identical, he is much deluded. We are suffering from artificial restriction of industry and production, both necessary and profitable to the capitalist, but which will not be necessary under Socialism, and which is never profitable to the general public at any time. The very peril and insecurity under which business itself exists to-day, will be removed by socializing business. Then it will not be necessary for the cotton mills of New England to make propositions to shut down all their works for a year, and laborers need not be called to choose between sacrificing their own lives or that of a fellow creature.

What is the meaning of the present boycott of meat? Must we stop eating altogether in order to get our living? Why are the farmers and the packers and the consumers seeking each others' blood, returning blow for blow, in the true spirit of retaliation? Because under Capitalism they have no common interest, and no mechanism for harmonizing their interests in behalf of the common weal. Socialism would make these and all other branches of industry one in purpose and management, working them all to their fullest capacity, thus removing the necessity for contention, boycotts, and retaliation.

What was the psychology of the resistance to the beautiful work of Judge Lindsey in the saving of the boys? Private interests, pure and simple, bred by the principle of Capitalism, and intrenched by the unlawful power which Capitalism confers. And the same explanation fits 99 per cent of the cases of political and legal corruption, and of the resistance to reform movements. "It hurts business." And so it does, but only because of the iniquitous basis of Capitalism on which business rests, which so separates the individual interest from the common good as to make it profitable for the owners of business to resist the movements for the general improvement and uplifting.

And right here let us have the words of Judge Lindsey himself as to the general effect of Capitalistic conditions upon crime and criminals, in the closing paragraph of The Beast and The Jungle in the December Everybody's: "I cannot conclude this chapter without adding the final lesson I learned in our work with the children—the lesson that leads me back again into the quarrel with the beast. The lesson is this; criminals are born *and* criminals are bred, but the conditions of which they are born and under which they are bred in Denver, are the same conditions that debauch our legislature, our judiciary, our press, our business life and our poor. I found no 'problem of the children' that was not also the problem of their parents. The young bud was blighted by the same corruption that infected the twig, killed the branch, and ate out the heart of the trunk. *The rule of the plutocracy in Denver was the cause of three-quarters of the crime in Denver.*" And for the purpose of these remarks, the whole country is Denver. Riis, and Hunter, and Miss Addams, and others, from long and intimate acquaintance with the impoverished classes, re-echo the judge's words. And his statement can neither be fairly disputed nor successfully refuted. Capitalism foments and fosters corruption and crime, and in the face of past experience, and especially in the light of Judge Lindsey's work, the efforts to regulate its operations and mitigate its evils are mostly futile, for the giant hand of Capitalism regulates the regulators.

It may be said that a good man will resist evil and refuse to act from base motives even in the face of temptation. This may be so, indeed it must be so before the real work of character formation can be complete; but to urge this in extenuation or support of a social system founded on injustice and oppression, and which puts a premium on iniquity, is a gross misapplication. We recognize that men are prone to evil, but if this is a reason why our social and industrial life should make a constant appeal to their weaknesses, we fail to see any logic in it. We should seek rather to let men's evils slumber, and awaken the highest aims to which they will respond; we should seek to make it easy, not difficult, to do justly and to love mercy and to walk humbly with God. Society should not assume the role of a tempter, for the sake of trying men's souls. The state has a higher function than to make it hard to do right, namely, to make it hard to do wrong, by offering every encouragement to true living.

Society must recognize in its collective *workings*, as well as in its ethical *theories*, the truth of Swedenborg's saying, "Man is not born for the sake of himself, *i. e.*, that he may not live for himself alone, but for others; otherwise there would not be any coherent society, or in it any good." The latter part of this, we are verifying under the Capitalistic System.

Socialism recognizes that the human race ought to be as one large man, with a common life and a perfect harmony of members. It believes that this cannot come about except by the elimination of the truly anarchistic and chaotic elements of private industry which destroy unity and cause the miscarriage of the common good. Socialists know that society cannot serve its true end without being truly organized. The individual must occupy his true place in the whole mass, or the common life suffers.

Along this line we find Swedenborg himself reasoning. He says, "It is well known that every general thing is made up of particulars, and for that reason is called general. Therefore, the order among the parts and the quality of the parts makes the general more perfect or more imperfect." Society has been without order in its parts, consequently the general welfare has suffered most woefully.

The social order which Socialism seeks to bring about, as well as its general purpose and spirit, so closely resembles that which exists in the heavens as described by Swedenborg, that I refer to it as a closing thought. The key note of the idea is, as will be observed, that true order among men both in heaven and on earth, is illustrated in the physical body. "The form of a heavenly society corresponds to the form of the physical body as to uses. The form of government of the physical body is such that each part derives its appointed task from the whole; and it is provided that the whole shall give subsistence to each part. Each part and particle has a function in the common body, and the common use which is the common good looks to each minute particular as itself therein; and on the other hand the minute particular looks to itself in the common body. By this all things are one. Because in the spiritual world there is communication and extension of all thoughts and affections, on this account the necessary, useful, and enjoyable things of life flow abundantly out from the general good into the man who does the use as its fruitage. Thus from heavenly society, chiefly, it has been given me to know not only that individuals organised according to the varieties of affection (ability) form the common good, but that every one derives his good from the common good."

"In the Lord's view, the whole human race is as one man. And the Lord has regard to men in the world, to each according to his use, and to men in the mass according to uses united in the form of a man. It is not the men themselves that are thus seen together, but the uses in them."

Thus the movement to establish a co-operative commonwealth, in recognition of the solidarity of the race, for the pursuit of the common good, in the spirit of human brotherhood, reflects the workings of a Divine Providence in fulfillment of our too often empty petition, "Thy kingdom come, Thy will be done, on earth, as it is done in heaven."

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